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A

LETTER

OF

CONSOLATION

TO A

NOBLE LADY, &c.

BRITISH MUSEUM

A LETTER OF CONSOLATION TO A NOBLE LADY,

UPON THE

DIFFERENCES

BETWEEN

HER AND HER LORD.

LONDON

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A LETTER OF CONSOLATION TO A NOBLE LADY, UPON THE DEATH OF HER LORD.

BRITISH MUSEUM

MADAM,

THE friendly manner in which your ladyſhip deſires to know my opinion, how you ſhall relieve your mind under thoſe conjugal unkindneſſes, with which it is now oppreſſed, obliges me to give it you, with a fidelity equal to the truſt and confidence which you place in me, and with all the tenderneſs due to the nature of your diſtreſs: and I am the more pleaſed to obey your commands, becauſe I have always eſteemed it to be the more excellent charity, to alleviate the ſorrows of the mind; but herein your ladyſhip muſt allow me to recall to your remembrance your former ſtate, as well as to remind you of that wherein you now are;

to lay open to you your own nature and the nature of your lord, touching, at the ſame time, upon the privileges which each of you has over the other.

When you married him, I know, for your part, he was your firſt love; and I believe that you was the ſame to him: what the freedom and ſincerity of thoſe intercourſes in your youth were, all can eaſily recollect, who have not forgotten their own youth: and although it may rather more diſcompoſe your mind than calm it, to take notice of any paſt errors; yet to ſhew you that time does ſometimes make that which was once eaſy, become afterwards impoſſible, I will take the liberty to point out to you a few of them.

In that near ſocial union, wherein death is the only divorce which can be gained with honour, the prin-

principal end is the ſtrengthening that union, by a mutual partici-pation of every innocent joy ; and this is done, either by cheriſhing affection with affection, or by bringing affection, while ſhe is in her youth and pride, to be an ob-ject of eſtimation, which becomes more powerful than affection it-ſelf ; but before we can do ſo, we muſt have ſome advantage, ſome degree of excellence above another ; at leaſt we muſt be equal to him, otherwiſe we may be as likely to meet with contempt as eſtimation ; for we muſt not think that becauſe our own minds are the moſt loving, that therefore they immediately become the moſt lovely. True it is, that love will ever generate love ; but it muſt never be meaſured in an-other by its own intemperance : too great a prodigality in our own

love may beget a fulneſs in another and breed a deſire of change; our love, therefore, ſhould be ſo tempered, that the favour of them, whom we would pleaſe, may be preſerved, and their affection continued in its full force. And it is well worthy our care to guard againſt decay on either ſide.

You did at the beginning live happily together, and ſeemed a perfect pattern of the pureſt times; but you did not conſider, that though, in the ſtate of innocence, the traffic ſafely may be love for love, and the enamoured heart may exchange its all for all; yet, in the preſent ſtate, diſcretion is required in love; elſe they, in either ſex, who firſt uſurp upon affection's laws, will have the advantage, and enſlave the affection of the other to their own capricious will.

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Had it been in your power too, Madam, you ſhould have made it your ſtudy to have kept my lord from evil; becauſe his corruption could not be without misfortune to yourſelf; there being no man but doth firſt fall from his duty to himſelf, before he can fall away from his duty to another: freedom from evil draws on a great and cordial reſpect; this is a jewel highly precious; and when it is ſet in the gold of affection, its luſtre never fails to captivate the human heart.

The ſuperiority ariſing from reſpect, my lord has acquired before you; not by any worth in himſelf, which naturally would procure it him; but by his crafty obſervance of the weakneſs of mankind, in which leſſon men are better read than women: and as our deſires are more intempe-

rately

rately earneſt than yours, ſo is our inconſtancy more ſtrange and greater too; we are not only eaſily inclined to change, but frequently diſpoſed to loath the object we admired: and when the affections have once taſted of forbidden fruit, the unity of man and wife is weakened; ſhe then no more enjoys the pleaſure of a mutual love; ſhe is ſtinted both in power and will; becauſe the knowledge and practice of evil doth ever teach the firſt offender to claim unlawful privileges; and having broke his faith to her he loved, he always finds excuſes for his licentiouſneſs. When this diviſion comes on, then they, who yield moſt, do not in return command the moſt, as in the ſtate of innocence; but, on the contrary, they who too liberally unfold their affection, do enrich the receiver of it;

it; they who love moſt, muſt ſuffer; and the moſt ingenuous temper is ſure to be worſt uſed; becauſe the ends of this ſociety are now no more to love and equally partake, but unboundedly to rule.

This I find was his lordſhip's caſe; and he began to bring the familiarity of natural affections under the affected abſoluteneſs of an huſband's power. Here his falſe pleaſure took its riſe: being over rich in your affection, variety muſt kindle in him new appetite; he then fancied himſelf full of deſires of what he had not; he grew the ſlave of opinion, and became ſo devoted to his idol fancy, that he preferred every new and common image before your amiable and virtuous ſelf. Such is the reſtleſs confuſion of error, that her peace muſt ſtill be in the power of others, when

God

God hath placed both the way and guide of true peace within ourſelves; but your ladyſhip knows, that this is no path for thoſe inconſtant ſpirits, which are wandered into the wilderneſs of deſire; and whoſe reaſon bows to their baſe affections; it is ſuited only to thoſe innocent ſpirits, who, being pure themſelves and ignorant in evil, think the paſſage to it hard, if not impoſſible: or, when they have had the misfortune to ſlip, do recover themſelves with ſuch a careful induſtry, as forms them quite a-new; they rejoice not as the firſt do, when they have deceived themſelves to ſtray abroad and deceive others.

I have ſhewed you, Madam, where you were and where you are, and have taken ſome little notice of your own nature and my lord's, I will now put your

ladyſhip

ladyſhip in mind of his lordſhip's privileges and of your own ; that you may ſee how much the one outweighs the other, and where the ballance lies. All the privileges you can have over him, muſt be in your endeavours to mend him by your own good example ; to maſter his evil mind and command his eſtate by your policy ; or to pleaſe him by your condeſcenſion.

To mend him, you muſt either have credit or favour with him ; but what credit can your truth and goodneſs have with him, whoſe faults, to himſelf and you, are witneſſes that truth and goodneſs have no credit with him ? And how little favour you have with him will be manifeſt, if you repeat the ſtory of his life ; for firſt, you know his devotion and affection have long ſince paſſed

from your ladyſhip to his miſtreſs; by which reſpectful name men commonly call thoſe whom they mean, by corrupting, to make their ſervants; and although ſhe, either out of craft or coldneſs, denies him the enjoyment of her, yet that is no benefit to you, and to him it is the art of his ruin; becauſe unſatisfied deſire is too earneſt for counſel, too confident for miſtruſt, and too powerful for reflexion.

But ſhould you think, Madam, that your lord's affections are too much diſperſed to find any inconvenience of this ſort; it is true, that he, who roams from one object to another, does diſperſe and diſſipate his love, and ſo makes the ſtreams of his fancy leſs violent; but dotage will make contradictions ſeem true, and may

prove

prove ſo inchanting to him, that the eaſineſs of others may the more indear to him the bewitching refuſals of his miſtreſs: and you having loſt his favour, as to his amendment, I will only adviſe you to pray for it.

To maſter his mind, ſeems at firſt more practicable, becauſe it is changing; and when it compares every thing to the foulneſs of itſelf, any thing may appear lovely to him, who ſees in his own ſoul nothing but deformity; and this may give you ſome hope of bringing his mind to a better ſtate: but you will remember, that inconſtancy is full of art; and that evil comes not into the nature of man with a frank and open addreſs, as good does; but ſteals upon the ſoul like a treacherous underminer, whoſe

artifices, even when they are diſcovered, are apt to be too many for us. Where then will you lay the ground of that power, which ſhould overcome him? If you attempt to fix it upon his humours, craft and inconſtancy will overturn it; if upon his eſtate, then you aſſail him in his ſtrength: encounter him not, then, but encloſe yourſelf within the virtues of patience and humility, and avoid all that violent courſe, which is full of indecency, ſhame, and ſervility; a courſe wherein the worſt of your ſex do ſucceed beſt; and yet, if they gain their end, they are ſure to loſe that good reputation and honour, which has ever been dear and valuable to the beſt of women: and whoever will narrowly obſerve the complexions of thoſe wives who incroach

croach upon and invade the office of their huſbands, ſhall ſee, that the very change of the office produces almoſt a change in nature, the woman growing manniſh and the man womaniſh. For it is moſt true, that ſexes as well as ages have their diſtinct laws; our fame lying in the hazards of war, or in the management of civil buſineſs; yours in ſilence, in modeſty, and in a juſt ſubmiſſion to reſtraint: our reputation is not eaſily ſhaken, and may be many ways repaired; yours is brittle, and if it is once broken, it is next to impoſſible to be reſtored. Since, therefore, your own genius, Madam, your honour, and the impoſſibility of conqueſt, do all oppoſe the adventurous practice of maſtering him, let us leave this, and conſider whether it is poſſible for your ladyſhip to pleaſe him.

To

To endeavour to pleaſe him, ſeems to be meritorious both of divine and human commendation; and the rumour of the world, which commonly ſpeaks the moſt and knows the leaſt, will be apt to diſplay the poſſibility of ſucceſs, and the means which are uſed in pleaſing; ſuch as kind intreaties, willing obedience and chearful compliances, are all counſels of a mild and ſweet nature, and will rather enrich your own ſoul than impoveriſh it: but, from this fountain of pleaſing, there are only two ſtreams, which you can direct and manage to advantage; either his own humours, or your own ſelf. To pleaſe him with yourſelf, conſidering his inconſtant nature, I think you muſt be ſometimes ſhort, ſometimes tall, now fair, now brown, now wanton, now modeſt,

modeſt, and all at once : for they muſt take upon them many ſhapes, who will pleaſe a man of many minds : ſenſe being to ſuch perſons their only judge ; and their happineſs conſiſting in ſuch wandering deſires, that expectation is the only joy they have. So that worth and merit have no more influence upon theſe perſons, than light upon a blind man, or muſic upon a deaf one. Beauty itſelf, that amiable object of uncorrupted ſenſe, is loſt to theſe ſenſual natures ; whoſe taſte is ſo vitiated by this diſeaſe of novelty, that there is ſcarce any exceſs, ſcarce any deformity or diſcolouring in the human frame, but what is often deareſt to theſe unnatural appetites. Who then can hope to ſtay or fix their vagabond deſires ? They have not power to leave adoring

adoring others, nor to eſteem thoſe of whom they are beloved; they are no better than ſmoke kindled with every flame, and diſſolved again into every new air about them.

That you will not be able to pleaſe him with his own humours, but rather reduce, by ſuch practice, the largeneſs of your own heart to an unbecoming narrowneſs, and ſtain the purity of your excellent mind, will be plain to your ladyſhip, if you conſider what recommends common ſubjects only to the paſſions of princes. Here, if theſe ſuperiors delight in all the looſer ſcenes of life, then the luxurious are in credit with them; if they delight in wealth, then the ſparing and parſimonious become their favourites; if they be jealous of their power, then he,

who

who depreciates public ſpirit and extols the confined maxims of tyranny, will be dear to them: for it is certain, that unworthy perſons in power, who are blinded with jealouſy, do endure none under them, but ſuch as are deficient in their minds or bodies; ſuch as are wanting in wit and courage; ſuch as are ſlaves to their own baſe natures; or ſuch, whoſe extremity of want or obſcureneſs of birth leave them expoſed to the tyranny of theſe ſuperiors.

This, Madam, you will eaſily perceive to be but a faint picture of the miſgoverned courts of princes; wherein you will judge what is to be expected from ſuch by-ways in a private family. Such practices, in private families, of pleaſing power by ſoothing its un-

governed humour, have no regal purple to cover them; faults are not there ſo eaſily pardoned, nor ſo ſoon forgotten as in more public life; your reproach too will be the greater; becauſe here is no fear to ſilence the mouth of Cenſure, who is wary how ſhe ſpeaks aloud of perſons in exalted ſtations, and whoſe imperfections ſhe often buries in their liberality and magnificence. But ſhould your ladyſhip think of degrading your own mind, to pleaſe the vitious humours of your lord's, then the very firſt ſtep you take will be deep in ſhame: for you muſt keep up a good correſpondence with his miſtreſs; who will, perhaps, condeſcend to meaſure out to you ſome part of that, whereof the whole is yours; I mean your huſband's love. She

will

will perhaps too diſcover your fall of ſpirit, and take occaſion from it to increaſe his lordſhip's tyranny; letting you feel at the ſame time a little of her own. Therefore, if you will venture upon theſe methods, full of uncertain ſucceſs and certain infamy, you muſt deface your own honour; you muſt court ſhame and abandon your religion; and leap over every other honeſt bound, which you have ſet yourſelf: for there are none but ſuch, who can be as wicked as may ſuit their intereſt, who are fit to engage in that proſtitute induſtry, and in that active and watchful faithleſsneſs, which all muſt practiſe, who intend to pleaſe the humourſome and diſſolute poſſeſſors of power. The concluſion of my counſel, therefore, is, that you

never ſtudy to be wiſer than the truth, nor beſtow any labour upon a barren ſoil.

But if I quit your ladyſhip here, you will think that I have only ſhewed you your diſquiet and made your woes ſeem greater: ſo that I have rather diſturbed what reſt you had than made to it any addition; therefore, as I love your favour and think myſelf honoured by your commands, how unequal ſoever my ſpirits are to the building you any certain felicity upon this ſhattered foundation, yet they will be ſufficient, I hope, to pull down by degrees this matrimonial ruin which bears ſo hard upon you, and which, by too ſudden a ſeparation from you, might leave you weaker with the weight and charge of many anxious thoughts, which is the natural conſequence of a divorce.

Before

Before I do this, I muſt remind you, that both your body and the earth whereon you live are ſubject to diſſolution; and therefore you can hope for no perfection at all, while you remain in either of them. The happineſs, which is ſought in both, are but ſhadows of happineſs, full of temptation and danger: I mention this to leſſen your expectation, which elſe will prove an enemy to you, and alſo to warn your ſteady mind that it is not ſtrange to fall in a ſlippery way.

As phyſic, paſſing through the imperfections and contrarieties of our bodily temper, doth often do us good and hurt at once, ſo does worldly wiſdom bring good and evil to us at the ſame time; for being imperfect, it begets diſquiet; and where diſquiet reigns we are apt

as

as well to wander as to be weary: we may as well then ſeek fiſh upon the mountains, or trees in the ſea, as an uninterrupted peace while we are in the body: and if we take a view of the world, we ſhall ſee it, like a tempeſtuous ſea, ſurrounding us, full of ſtorms, uncertainties and violence; whoſe confuſions have neither juſtice nor mercy in them: being wearied within ourſelves with our own impotent humours, we ſeek reſt in the world without us; where, being forced to ſtruggle with others, becauſe we could not overcome ourſelves, inſtead of one uneaſineſs we engage with many: for they, who paſs by thoſe paths of peace opened to them by the divine laws, and ſearch for new ones in the world, will find their purſuits entangled with the ſnares

of

of cuſtom; they will feel them often reſtrained by the commanding hand of power, or themſelves teazed with the trains of authority: and in that bottomleſs pit of humours in the world, we ſhall ſee deceit as infinite as deſire, and proſperity as much the mother as the child of labour.

In this falſe paradiſe, your ladyſhip has to guard you, both againſt inward aſſaults and outward temptations, thoſe ſweet and moderate humours which I have known in you and ſome of yours; whoſe natural harmony within themſelves bring forth few deſires, produce humility in you, and furniſh you with the armour of patience againſt oppreſſion; whereby the evil of others, which would vex or infect you, can the leſs find means to trouble you, or any

pretence

pretence to do ſo. I would therefore adviſe you to enrich yourſelf from your own ſtock; to look not outwardly but inwardly for true peace; whoſe roots are there, and all outward things muſt thereon be grafted if we would meliorate and bring any fruit we ſeek from them to a ſweet perfection.

Yet, becauſe you are a woman and a wife, and, by the laws of both theſe ſtates, are in ſome meaſure appointed to live under a double kind of authority, my intent is not, while I am perſuading you to avoid a contentious behaviour, to leave you without ſuch reaſonable ſcope as travellers uſe, who, when they cannot climb over ſteep mountains, find means to wind about them and ſo avoid the danger of precipitation. I will thereof ſhew your ladyſhip the

opinions

opinions of worthy men born under tyrants, and bound to obey, although they could not pleaſe. Some would have us leave nothing in our minds to raiſe their fears, nor in our fortune to be deſired by them; thus fixing their ſafety upon their innocence and humble ſtate: others have thought themſelves beſt ſecured by not diving into their ſecret deſigns: ſome adviſe us to take no power to ourſelves, unleſs it ſprings from them: and others again recommend it to us, to ſuffer ourſelves to be carried about with the violent courſe of power, and at the ſame time ſteal gently on within our own proper ſphere. Many more might be added to theſe, but I omit them, becauſe no one can govern his life wholly by precepts. And your ladyſhip will conſider, that

human wiſdom itſelf varies with occaſion, with place and time, and with the nature of things, and ſo it is neither the ſame in all things, nor yet the ſame in any one thing.

Therefore, leſt you ſhould think that I comprehend the ſtate of all minds in the maxims of a few, I will now enter into a larger field than that of precept, and give you a view of divine power, compared with that of man, to draw you off from embarking your peace in the leaky veſſel of human power and affections.

He, whoſe power can create, ſupport, and deſtroy, can never be ſuſpected of deceiving; deceit being always the offspring of weakneſs: and it is moſt natural to think, that he will love and protect his own work: and he who

gives

gives all and takes nothing, as the Divine Majesty does, must have an inherent goodness, deriving itself from no cause: and justly did the Israelites trust to his divine power and goodness, when he led them by the cloud and pillar out of Ægypt: they could have no suspicion of unbounded power being studious of means to mislead them, nor could they expect any abuse from an essential and uncaused goodness.

The powers of the earth, your ladyship knows, have two like signs of hope and fear whereby they lead and govern their dependants; but of these human clouds and pillars, we have reason to be jealous, because the creature, being fearful of its dissolution, confines its love to its own preservation, and endeavours to win every

thing under its own dominion; and till all men have the ſame end, there is neither in yours nor in any other ſubjection, any true happineſs to be found, by truſt in ſuperiors, nor honour by ſtrife againſt them.

Now there are more ways than one to honour; they, who cannot reach it in commanding, may find it in obeying; and they, who want the power of doing nobly, may meet with occaſions of ſuffering nobly. Times there are for diſtreſs as well as times for pleaſure; be careful, Madam, in this unhappy time, not to fret your mind with the unquietneſs of deſires, leſt, being unſeaſonable, they ſhould add ſhame to your other misfortunes; and hope not to recover him, whoſe affection is now darkened with ſo many

vitious

vitious humours. It is always unsafe to truſt what has neither worth nor lovelineſs in it; venture not then to conteſt with his lordſhip; his power will be too hard for your right, and the multitude, who judge of actions by effects only, will be ready to cenſure that woman who undertakes and proſpers not; and will accuſe her of having vainly fixed to herſelf an impoſſible end; or of having weakly neglected the means: and from thence they will conclude proſperity to be in the right and adverſity in the wrong.

If your ladyſhip would know the reaſon of this error, it is, becauſe mens judgments, which are founded upon common fame, will not, nor can they indeed examine the difference between my lord's internal nature and your own;

between

between your retired merits and his demerits; but they will lay hold of the outside only of both: and it is usual with them to count it a less fault to do an injury than to have ill success: and how unbecoming it will be for you to lay open my lord's extraordinary vanity, I need not tell you: and how well soever he appears to all the world besides, he has no life, love, nor sense towards you: be true, therefore, to yourself, and let your reward be the secret peace which arises from well-doing: expect no rest from one, who, not having it in himself, cannot possibly bestow it upon you; by which means you will hope for nothing from him, nor need you fear his dealing ill with yourself, his being unkind to your children, or his seeking a separation from you.

you. As to yourſelf, if he reſtrains you in your eſtate, firſt, conſider that you have loſt his love, a thing, I know, far more precious to you than his fortune: and if you have not learned by this to bear all other loſſes more eaſily, then you have not a juſt ſenſe of ſuch a loſs. As to his fortune, it is deſire which makes us poor or rich; your own moderation, therefore, will be the beſt meaſure of what is enough or too little. But your ladyſhip will ſay, perhaps, that this reſtraint impriſons your honour and your liberal nature: but may you not have liberal thoughts? Your chaſtity wants no gorgeous apparel to make it becoming, and your devotion will gather a divine life and ſpirit from your affliction: pleaſure itſelf too will ever dwell in her breaſt,

whoſe

whoſe fame is unſpotted, and whoſe conſcience is clear. Seek then peace in that condition wherein you live; and if you cannot chuſe delight, ſtudy to make it in yourſelf. Power, chance, and negligence, all guided by the unerring hand of providence, do frequently, for moſt excellent ends, imbitter the preſent life of man; and they, who cannot endure to loſe, can ſcarce endure to live.

As to your children, hiſtory ſhews us that perſons, of the moſt narrow and unloving nature, do yet expreſs an unmeaſurable love for their own; let then your religious and maternal care of them truſt to my lord's ſelf-love: be confident that, while he remains ſo ſubject to his ſelf-affections, there will always be partiality enough within him to keep his children ſafe

from

from diſinheritance: think not upon their merit or demerit: for he muſt have ſome ſpark of merit in himſelf before it can be blown up by theirs; and if he had no worth within himſelf to give their merits value, the merits of them all, like cyphers only, would ſtand for nothing.

As to ſeparation, you have little cauſe to fear it: and becauſe I am well acquainted with your goodneſs and your ſtrict laws over yourſelf, and alſo with his lordſhip's nature, I will put you ſpecially in mind of ſome few particulars. His nature is rather weakly than ſtrongly evil; full of deſires and fears; jealous he is and careleſs; factious he is and irreſolute; rather inclined to craft than violence: conſider what the practices of ſuch natures are: they a-

bound in whiſpering and murmur, and take delight in ſlander; they ſwear and don't perform; they diſpraiſe, at the ſame time, the object which they love; they loath and yet they keep it: and you yourſelf, being unacquainted with the degrees or gradations of evil, your own harmonious mind is alarmed at theſe things: thinking him worſe than he is, you become amazed: and hoping him to be better than he is, you become wounded by being deceived by him. But comfort yourſelf with thinking, that no one, though he would, can excel in evil all at once; for weeds, as well as herbs, are more or leſs perfect in their kinds, according to the temper of earth and air wherein they grow. So that your ladyſhip may be aſſured, that it is impoſſible for his

fluctuating

fluctuating and waving mind to meet the ſhame and oppoſition of the world; to withſtand the courage and credit of your private friends; to trample upon the cuſtoms of his country, and to attempt a divorce; although you was as bad as he would have you; much leſs, when all theſe forces are to be broke through, with your own innocence at the head of them.

Let me adviſe your ladyſhip to ſtand firm againſt the temptations of hope and fear, and to keep your eye upon having the honour of being an excellent wife, in which female ambition, the principal ſtep is obedience: in this obedience, I do not include love; becauſe that affection muſt be wrought either by an extraordinary worth, or by a natural ſym-

pathy of love again ; both which I think your intereſt in his lordſhip to be very barren of ; and therefore I will not recommend to you any thing unneceſſary or impoſſible. Call to your mind the virtuous Octavia : ſhe ſtrove not to maſter the diſſoluteneſs of Antony in his licentious affection to Cleopatra ; and yet ſhe wanted not power to aid her revenge and ambition againſt her duty. Auguſtus was her brother : the pride of Rome did then furniſh her with variety of delights to pleaſe him with change, whom ſhe could not keep from it ; and the ſervile inſtruments of greatneſs would have been ready to wait on their own intereſt and her fortune. Or had ſhe ſtudied, by merit, to recall his love, ſhe was as young, equal in beauty, and

ſtronger

ſtronger in honour than his miſtreſs: but ſhe was ever the ſame, which ſhe knew was not ſo pleaſing to him. She had, moreover, her own eſtate to enable her to meet his ingratitude with revenge; but yet this diſcreet woman would never hazard her own honour, nor vainly ſtrive to have power over the man who had none over himſelf. She contented herſelf with being his good angel with her brother, where ſhe moderated all public jealouſies and private wrongs, and was ſatisfied with doing well, as becomes all excellent women, though ſhe could not do the kinder offices of a well-beloved wife: by which conduct, ſhe neither made the world her judge, nor the exchange her theatre; but enjoyed the triumphs of patience, and embalmed her fame with her

virtues,

virtues, for an example to future ages. Thus, Madam, bear and deal diſcreetly with your lord's injurious behaviour; pity his weakneſſes, and be cautious of doing any thing to make you hate yourſelf or him. This will procure you an eaſy and an honourable paſſage out of this conjugal diſtreſs. Without this unkind dealing of your huſband, you would, perhaps, have been too much devoted to the worſhip of one man; and to indulge that humour, you would have neglected all other ways of honour, as ſuch ungoverned affection is apt to do. So that, leſt the other powers of your mind ſhould become vain and uſeleſs to yourſelf and the world, providence has drove you from theſe narrow priſons of ſelf-affections, that you might have your heart

opened

opened to nobler ways and larger ends. Endeavour then by true greatneſs of mind to get the better of yourſelf, and by juſtice, diſcreet liberality, and mercy, to deſerve the general love of all: by this means, you will acquire ſuch a fixed benevolence of temper as embraces the good ends of all: and thus, better it is, Madam, to win the world than one ſingle perſon in the world: but better ſtill it is, to win the love of him who made the world. Direct, then, your utmoſt ſtrength of love to the circumference, and leave the center to its ſmaller ſtreams. There no ſacrifices of ſoothing are to be made, no humours to be ſtudied, no undertaking unequal to your ſtrengh, no flattering promiſes wherein to be deceived; you work with him who is al-

mighty,

mighty, able to bring you to your noble ends and rich in his rewards. May he give power to theſe reflexions I have made, to bring you back to that ſweet peace of mind I knew you once poſſeſſed of, and conſtantly preſerve you in it.

I am,

Madam,

Your Ladyſhip's, &c.

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